

BACK TO PRABHUPADA

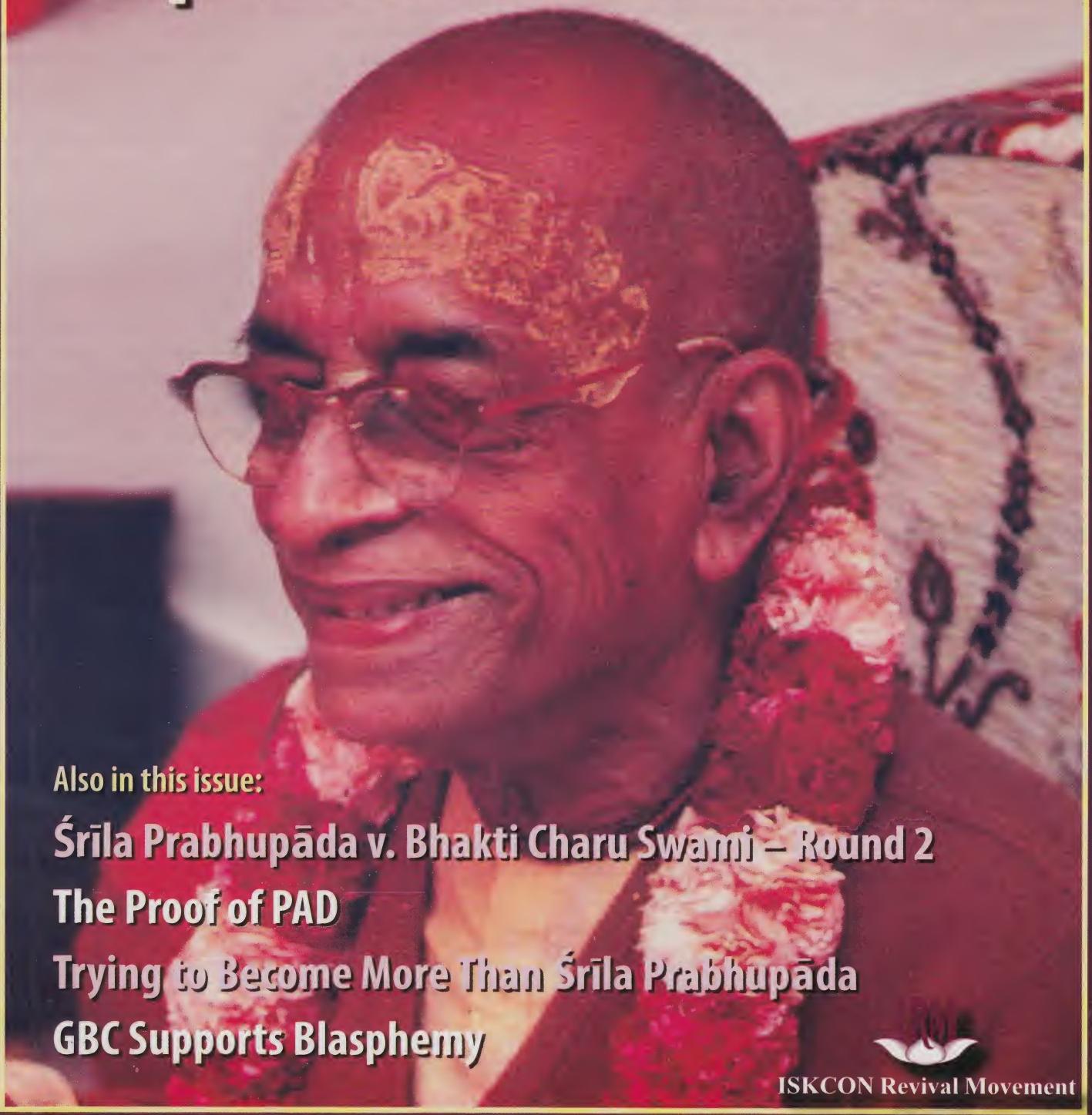
The magazine of the real Hare Kṛṣṇa movement

Issue 42, Winter 2013/14

"Defeating tyranny in the realm of thought"

www.iskconirm.com

Śrīla Prabhupāda: Impossible to Defeat!



Also in this issue:

Śrīla Prabhupāda v. Bhakti Charu Swami – Round 2

The Proof of PAD

Trying to Become More Than Śrīla Prabhupāda

GBC Supports Blasphemy



ISKCON Revival Movement



BACK TO PRABHUPĀDA

Published quarterly

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Helping Devotees is Our Mission

Welcome to Issue 42 of *Back To Prabhupāda* (BTP).

On page 12 of this issue's Interactive section, there is a letter criticising the IRM for preaching to ISKCON members rather than preaching to "new" people, i.e. the general public. This is a common complaint, and is based on the assumption that preaching to those who do not yet know anything about Kṛṣṇa consciousness must be more important than preaching to ISKCON members who are already situated in Kṛṣṇa consciousness. However, let us look at the facts:

1) When it became necessary for ISKCON members to become spiritually situated "in the philosophy and activities of Kṛṣṇa consciousness way of life", Śrīla Prabhupāda wanted that preaching to them should take precedence over preaching to those who were non-devotees:

"Yes, you have got the right idea when you say that your preaching work shall be directed toward the children and the devotees and not so much to the Dallas public [...] so now we have got enough followers, let us train them up perfectly in the philosophy and activities of Kṛṣṇa Consciousness way of life. Unless all of my students become very much fixed up in their spiritual progress, what is the use of so many programs for expansion?" (Śrīla Prabhupāda Letter, 20/6/72)

And, ISKCON members are

currently engaged in a double level of deviation:

a) Śrīla Prabhupāda has been removed as the *dikṣā* guru for ISKCON in gross disobedience of his orders;

b) On every other major level, ISKCON has also deviated from Śrīla Prabhupāda's orders and thus practically started a new mission, as was documented in *BTP 30—ISKCON's New Mission* (available to read online here: www.iskconirm.com/mission).

Therefore, it's clear that we are nowhere near having ISKCON devotees trained up "perfectly in the philosophy and activities of Kṛṣṇa consciousness way of life". Instead of becoming fixed up in their "spiritual progress", "progress" is only being made in the level of deviation. Therefore, given the current situation, Śrīla Prabhupāda's direction to concentrate on first preaching to ISKCON members is clearly applicable.

2) Actually, ISKCON members face a triple level of misfortune:

a) It's already bad enough that they are not situated in Kṛṣṇa consciousness.

b) But unlike those who do not know about Kṛṣṇa consciousness, ISKCON members have already supposedly:

i) Decided that they actually want spiritual life;

ii) Put in effort and renunciation to achieve this: following the 4 regulative principles, chanting 16 rounds every day, and dedicating all their time to what they

feel is service that will please Śrīla Prabhupāda.

Thus, unlike others, their lack of spiritual results is accompanied by wasted efforts.

c) Because they think that they have *already* found the absolute truth, it's not as if they will even consider searching for genuine spiritual life in the future like a newcomer may do. For they are already under the delusion that their search is over, and that they are "saved".

3) Thus, given this triple level of misfortune, if the IRM were to neglect educating those already desiring to become devotees in favour of newcomers, we would effectively be condemning them to their fates—self-deluded as they are that nothing is wrong. Furthermore, to help those who are trying to be devotees is the highest good, as Lord Kṛṣṇa Himself states:

"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear."

(Bg., 18.68-69)

Therefore, helping those already trying to be devotees is no less important than preaching to others, and we make no apologies for making this our mission.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,
Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement which he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order*—see back page to order your [free copy](#).

Impossible to Defeat

The IRM's philosophical position is so strong that even attempts made specifically to oppose this position end up being forced unwittingly to agree with the IRM—that Śrīla Prabhupāda remains ISKCON's *dikṣā* guru. Two examples of this were highlighted in recent issues:

In BTP 39 we saw how ISKCON guru HH Bhakti Vikāsa Swami's support for a paper called "Defeat of *Rtvik-Vāda*" was a case of supreme illiteracy since that paper, while attempting to defeat the IRM's foundational document, *The Final Order*, actually ended up supporting its conclusions! (Please see www.iskconirm.com/illiteracy).

And, in the last issue we saw how a GBC-supported "Vision Statement", which attempted to support the official GBC guru hoax, actually ended up accepting that Śrīla Prabhupāda is ISKCON's *dikṣā* guru.

Now, ISKCON UK have published a document meant to specifically prepare candidates for initiation by one of the GBC's gurus, but again only ends up proving that one should take initiation from Śrīla Prabhupāda! The document is called "**ISKCON Bhaktivedanta Manor's Initiation Procedures & Standards Policy**", and all quotes in the shaded boxes below are taken from it.

Śrīla Prabhupāda's disciples

"Disciple means Discipline," Śrīla Prabhupāda said [...] it is not recommended for you to regard anyone in particular as your future *diksha* guru until you have maintained the standard of sixteen rounds and four regulative principles for a minimum of one year."

(P. 3 & 9, emphases in original)

Śrīla Prabhupāda also stated that one is the "disciple" of the one who gives the "discipline", which

the document states is chanting 16 rounds and following the 4 regulative principles—disciplined rules given by Śrīla Prabhupāda:

Śrīla Prabhupāda: "Who is my disciple? First of all let him follow strictly the disciplined rules."

Disciple: "As long as one is following, then he is..."

Śrīla Prabhupāda: "Then he is all right."

(Morning Walk, 13/6/76)

And, indeed, anyone who followed these disciplined rules automatically became Śrīla Prabhupāda's initiated disciple previously.

The *Rtvik* system

"Regarding Śrīla Prabhupāda as your guru, and carefully studying his books, you can discuss any questions that may arise with your mentor. [...] In those days, on Śrīla Prabhupāda's instructions, everyone practised their devotional life under the guidance of someone more experienced. And Śrīla Prabhupāda also depended on the local temple president to tell him if someone was ready for initiation. So our so-called 'new system' is really just the one that was always there, the one our founder-ācārya created."

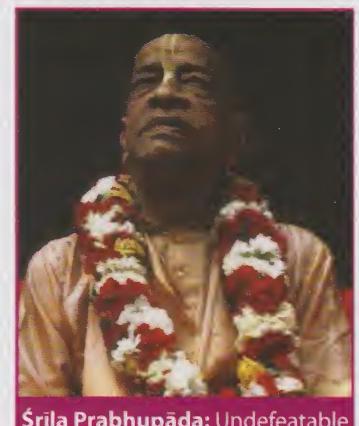
(P. 8 & 27, emphasis in original)

The document proposes the same system of initiation which Śrīla Prabhupāda established:

a) Śrīla Prabhupāda was one's guru, his books were studied, and any questions could be discussed with senior devotees, since most of Śrīla Prabhupāda's disciples never even saw him;

b) Hence, Śrīla Prabhupāda did not examine candidates for initiation personally, but depended on the recommendation of the temple president. (And after July 9th, 1977, this temple president recommendation went to the local *ṛtvik* priest—see "Letter to all GBCs and Temple Presidents, 9/7/77").

Under this system, Śrīla Prabhupāda automatically became one's initiating guru. And since the document states that this system should be in place now, with, as admitted in the previous section, everyone following the disciplined rules given by Śrīla Prabhupāda for becoming his disciple—then Śrīla Prabhupāda should also again become one's initiating guru.



Śrīla Prabhupāda: Undefeatable

Initiated by Śrīla Prabhupāda

"Śrīla Prabhupāda. He wrote his books not simply for his disciples of yesterday, but for the disciples of today. He is not only the founder of the Hare Krishna movement, but the ācārya, the spiritual master upon whom all other teachers base their life and teaching. [...] Your mentor will continue to encourage you to listen regularly to Śrīla Prabhupāda's recorded lectures, carefully read his books, and in general discover for yourself the teachings of Krishna consciousness directly as taught by the founder-ācārya. This aspect of hearing from Śrīla Prabhupāda is crucial, since he is our perfect example of a guru, both in words and living example."

(P. 8 & 11)

It is stated that one will directly be receiving the transcendental knowledge of Kṛṣṇa consciousness from Śrīla Prabhupāda as one's spiritual master, in the same way his disciples receive it. This means that one will be initiated by Śrīla Prabhupāda in the same way:

"*Dikṣā* actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination."

(Cc. Madhya-lilā, 4.111)

"Initiation means receiving the pure knowledge of spiritual consciousness."

(Cc. Madhya-lilā, 9.61)

ISKCON's gurus inadequate

"Your guru can also rest assured that **even after initiation** his disciples will be cared for and given sufficient guidance. This is a **crucial need and, as most gurus nowadays cannot provide this personally themselves**".

(P.4, emphases in original)

It is admitted that ISKCON's guru hoaxers are not able to provide personal guidance. Śrīla Prabhupāda, however, is providing personal guidance, even in his physical absence:

"I shall remain your personal guidance, physically present or not physically, as I am getting personal guidance from my Guru Mahārāja."

(Śrīla Prabhupāda Room Conversation, 14/7/77)

Conclusion

Again, a document based on denying Śrīla Prabhupāda's *dikṣā* guru status, actually ends up proving it *in toto!* The truth cannot be defeated. Thus, we are seeing that no matter who makes the attempt, or how it is done, all roads always end up leading back to Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru! Therefore, it would save such persons time and embarrassment if they gave up these futile attempts to defeat Śrīla Prabhupāda's position as ISKCON's guru, and instead just surrendered to him.

Impossible to Defeat - 2

In the preceding article, we demonstrated how Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru is so natural and self-evident, that even attempts to specifically deny this position end up actually accepting it! Below, we present another stunning example of this in action. The quotes in the shaded panels are the answers given by guru hoaxter HH Śivarāma Swami ("SRS") during a Q&A session on the "Guru-disciple relationship in ISKCON" held on 17/11/2013. All emphases have been added.

I am not the *dikṣā* guru - 1

"The spiritual master is not just performing some kind of ritualistic function, namely giving *dikṣā* or initiation or fire sacrifice to be more exact, and a spiritual name and *mantra*. He has a responsibility that Kṛṣṇa Himself elaborates on in the *Bhagavad-gītā*. [...] And "tad viddhi pranipātena, upadekṣyanti", when you've taken *dikṣā* then you should inquire from him submissively and what will he do? He will tell you who the Supreme Personality of Godhead is, what your relationship is with him, how you can cultivate devotional service, what are the stages of advancement".

SRS states here that the *dikṣā* guru is not supposed to just perform some initiation ritual, but actually impart transcendental knowledge to the disciple (the Sanskrit phrases which SRS quotes above are from *Bhagavad-gītā* 4.34, and state that the spiritual master imparts knowledge to the disciple). However, SRS forgets that he had earlier conceded that the supposed "*dikṣā*" gurus in ISKCON do not actually perform this function:

"divyam jñānam yato dadyāt kuryāt pāpasya saṅkṣayam. So Śrīla Prabhupāda says initiate him with transcendental knowledge. [...] I usually call the sīkṣā

gurus the *dikṣā* guru because very often the *dikṣā* guru, it's like here two weeks a year is how much I spend in the U.K. So I'm not a resident here anymore. So *dikṣā* gurus, *dikṣā* gurus aren't there."

(SRS Lecture, 11/1/09)

I am not the *dikṣā* guru - 2

"And in the same way that a father oversees a child, in that same way the spiritual master will oversee the natural progress of a devotee, back home, back to Godhead."

Continuing on immediately from the definition of a *dikṣā* guru given in the last section, SRS further explains that the *dikṣā* guru practically oversees the progress of a disciple back to Godhead. Again, SRS forgets that he had earlier conceded that the supposed "*dikṣā*" gurus in ISKCON do not actually perform this function:

"Senior devotees who are associating with you on a regular basis. And of course, not only is it that the spiritual master then hears from them, but actually the reality is that they're the ones who are daily giving, day-to-day advice, or guidance."

(SRS Podcast, 9/8/10)

Śrīla Prabhupāda is the *dikṣā* guru

We saw earlier that SRS had defined the *dikṣā* guru as a person who gives the disciple transcendental knowledge about Kṛṣṇa: "He will tell you who the Supreme Personality of Godhead is, what your relationship is with him, how you can cultivate devotional service, what are the stages of advancement".

SRS forgets that he had earlier already told us that the person who teaches us this is Śrīla Prabhupāda:

"the first guru that, you know, one accepts is Śrīla Prabhupāda because he's explaining the

scripture for us and he's teaching us by his instructions and example".

(SRS Podcast, 7/8/09)

As SRS admits here, all of us in ISKCON learn about who the "Supreme Personality of Godhead is" and other similar matters, directly from Śrīla Prabhupāda through his books.

No personal relationship

"One should have built a personal relationship with a spiritual master prior to initiation. That's what it means to accept a spiritual master. That there is some level of personal interaction."

In an attempt to justify the position of ISKCON's gurus, SRS states that one must have some personal interaction with a spiritual master before one gets initiated by him. Such a condition, it is hoped, will automatically exclude Śrīla Prabhupāda being one's spiritual master. But SRS forgets that he has told us earlier that such "personal interaction" with the spiritual master is not necessary, since he never even met Śrīla Prabhupāda before receiving initiation from him, let alone having "built a personal relationship prior to initiation":

"For almost five years I had seen and known Prabhupāda visually from photos [...] But I had never seen Prabhupāda in person [...] That was the first personal contact with his Divine Grace, although I had been an initiated devotee for two years."

(SRS, "Meeting Śrīla Prabhupāda")

Indeed, SRS admits in the same Q&A session, that actually disciples of ISKCON gurus may not even know who they are!:

"Whereas the person who's the guru perhaps we don't know them, and the faith that we have in them is not on the basis of knowing them, but it's on the basis of not knowing them."



Śrīla Prabhupāda's position as *dikṣā* guru cannot be defeated!

Summary

SRS defines what a *dikṣā* guru is and the role he fulfills, having already told us that:

- a) Neither he, nor the other gurus in ISKCON, fulfil this role.
- b) Śrīla Prabhupāda does fulfil this role.

Yet, SRS still insists on masquerading as a fake *dikṣā* guru in ISKCON, because, as he states, the position automatically entitles him to garner many benefits from disciples:

"So Sāndīpani Muni then tells Kṛṣṇa that it's the responsibility of a disciple to give his life, his wealth, his entire possessions to the service of the spiritual master."

And SRS makes sure to fully accept the "life", "wealth" and "possessions" of his disciples to be used in his service!

Conclusion

Yet another attempt by ISKCON's leadership to justify ISKCON's guru system ends up only revealing that ISKCON's gurus are cheating. It's not just that ISKCON's leadership is unable to defeat the IRM. Rather, they cannot even avoid defeating themselves!

Trying to Become More Than One's Guru

The IRM represents those devotees who unconditionally accept Śrīla Prabhupāda's statements that declare his teachings to be transcendental as authoritative. Thus, we are continually fighting attempts to portray Śrīla Prabhupāda's teachings as being deficient, limited, and in need of further development. Such an attempt was made by a recent academic paper, which was wholeheartedly endorsed and promoted by ISKCON guru and leader **Hṛidayānanda Dāsa Goswami** ("HD"). The paper is titled "**Howard Resnick Rationalizing the Theology of Bhaktivedanta Swami**" (HD's civil name is Howard Resnick). Below, we contrast the actual nature of Śrīla Prabhupāda's teachings with the claims made by the paper (authored by ISKCON devotee Īśvara Kṛṣṇa Dāsa), excerpts from which are presented in the shaded boxes.

Universal, non-sectarian

"The guru, or ācāryadeva, as we learn from the bona fide scriptures, delivers the message of the absolute world, the transcendental abode of the Absolute Personality, where everything nondifferentially serves the Absolute Truth."

(*The Science of Self-Realization, "Choosing a Spiritual Master"*)

"There is a misconception that the Kṛṣṇa consciousness movement represents the Hindu religion. [...] Rather, it is an essential cultural movement for the entire human society and does not consider any particular sectarian faith."

(*The Science of Self-Realization, "Kṛṣṇa Consciousness: Hindu Cult or Divine Culture?"*)

Śrīla Prabhupāda's teachings are transcendental and universal, presenting the message of the transcendental abode without any sectarian basis. However, the paper claims that Śrīla Prabhupāda's teachings are restricted to being of an "Indian" nature, and thus HD was required to "universalize" them:

"Resnick articulates his ideas with a certain passion, [...] he seems to transcend the dichotomy of East and West, being free from both Indian or Hindu Nationalism as well as Western Orientalism. [...] he has taken A.C. Bhaktivedanta Swami's ideas from their Indian or Hindu context and has universalized them".

Intellectual, rational

"One should understand the principles of religion with philosophy and logic. We are claiming college students, university students, because we are presenting religion on the basis of philosophy and logic. We are not blindly following."

(Śrīla Prabhupāda Lecture, 20/7/68)

"The Viṣṇudūtas, like all genuine servants of God, understood everything according to logic and reason. [...] Religion often gives rise to dogmatism, but the author of Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja, urges us to try to understand Lord Caitanya and the philosophy of Kṛṣṇa consciousness according to logic."

(*A Second Chance*, Ch. 14)

Śrīla Prabhupāda's teachings are already suitable for intellectuals and combine spirituality with reason. Therefore, they do not require intellectualising, and the use of reason does not constitute a new intellectual path. The paper, however, claims the opposite:

"Bhaktivedanta Swami came to the West and had disseminated his teaching in English; perhaps more than by anyone else, his teachings were intellectualized by Dr. Howard J. Resnick [...] a new intellectual path, which will combine Indian spirituality and ethics with a Western commitment to reason and rationality."

Personalist theology

Śrīla Prabhupāda has presented a very detailed theology of the Supreme as a person possessing unlimited spiritual qualities, including rationality:

"Śrīla Rūpa Gosvāmī, after consulting various scriptures, has enumerated the transcendental qualities of the Lord as follows: [...] (11) highly learned; (12) highly intelligent; (13) a genius; [...] The Supreme Personality of Godhead has all these fifty transcendental qualities in fullness as deep as the ocean. In other words, the extent of His qualities is inconceivable."

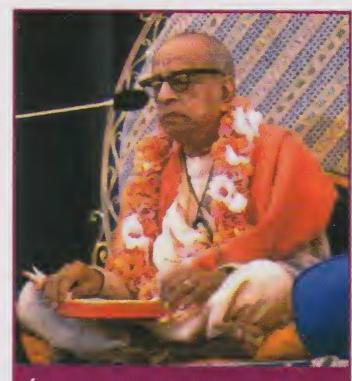
(*The Nectar of Devotion*, Ch. 21, "Qualities of Śrī Kṛṣṇa")

However, the paper claims that HD's simply putting forward these exact same ideas is evidence of HD having himself developed this theology with "unique" characteristics:

"This call for a personal theism is no doubt a central and major component in Resnick's theology, and he elaborates on this profusely, and emphasizes the Supreme to possess unlimited spiritual qualities: [...] Perhaps this is a unique characteristic of Howard Resnick's theology, i.e. implied in the idea of the Supreme possessing qualities is the idea that rationality is also one among these qualities."

Envy of Śrīla Prabhupāda

Thus, since this paper clearly seeks to diminish the true value of Śrīla Prabhupāda's teachings, only if one is envious of Śrīla Prabhupāda's actual contributions, would one agree with the claims made in this paper. HD was directly asked if the paper represented a "valid representation of your scholarly qualities" and hence, could be distributed. Not only did HD agree, but he has also posted the paper for dissemination on his own website, and au-



Śrīla Prabhupāda's teachings: Transcendental and complete

thorised it being disseminated on his "Iṣṭagoṣṭhi" forum which exists for his disciples.

Conclusion

The support of this paper by HD is part of a consistent pattern of behaviour by HD which seeks to undermine and surpass Śrīla Prabhupāda:

1) In BTP 22, we showed HD putting forward the theory that Śrīla Prabhupāda is only speaking the absolute truth some of the time, thus challenging Śrīla Prabhupāda's authority.

2) In BTP 37, we showed HD attempting to correct Śrīla Prabhupāda's use of a policeman analogy.

3) In BTP 40, we showed HD actually rejecting Śrīla Prabhupāda's teachings in the *Srimad Bhāgavatam*.

4) Also, in BTP 40, we showed HD agreeing with a viewpoint that Śrīla Prabhupāda is conditioned by his ethnic background.

Thus, through such behaviour, and by the GBC supporting the behaviour of HD by endorsing him as one of their authorised gurus, HD and the GBC are supporting the idea that one should try to become more than Śrīla Prabhupāda. However, such an attitude will lead to one's spiritual life being finished:

"If somebody thinks that 'I have become more than my guru, more than Kṛṣṇa,' then he is finished."

(Śrīla Prabhupāda Lecture, 10/2/76)

Trying to Become More Than One's Guru – 2

In the preceding article we highlighted the example of Hridayānanda Dāsa Goswami ("HD"), one of ISKCON's unauthorised "successor" gurus to Śrīla Prabhupāda, trying to become more than his guru, Śrīla Prabhupāda. A disturbing manifestation of this mentality in action is his claim that his own version of the *Bhagavad-gītā*, contains some 100 pages with a "systematic theology of the *Gitā* explaining things that have probably never been explained in a western language" (HD *Iṣṭagoṣṭhi*, 28/12/13). Thus, not only does HD feel the need to compete with Śrīla Prabhupāda in releasing his own version of a book which Śrīla Prabhupāda has already supplied, but HD also believes that such a book will most likely go beyond Śrīla Prabhupāda's teachings by providing a "systematic theology of the *Gitā*" which Śrīla Prabhupāda's teachings lack. Below, we contrast this behaviour of HD with Śrīla Prabhupāda's instructions. Emphases have been added.

Not authorised

"But according to *Bhagavad-gītā*, all these six hundred editions in different, studied from different angle of vision, they are all absurd and nonsense. It is very difficult. People have been misled by the so-called commentaries. There is no need of unnecessarily commenting on certain things. There is no necessity. Commentary or interpretation required when things are not very clear. Then you can suggest, 'The meaning may be like this.' But when the things are clear, why should you comment? There is no necessity of comment."

(Śrīla Prabhupāda Lecture, 14/4/72)

"If my students cannot even read my own books thoroughly, why they should read others? I

have given you TLC, what need is there to read Caitanya Caritamrta translated by someone else. You are right to stop such reading."

(Śrīla Prabhupāda Letter, 20/1/72)

"There is no need by any of my disciples to read any books besides my books—in fact, such reading may be detrimental to their advancement in Krishna Consciousness."

(Śrīla Prabhupāda Letter, 20/1/72)

Śrīla Prabhupāda criticised the 600-odd editions of the *Gitā* which existed as being unauthorised, and he therefore gave the world his authoritative *Bhagavad-gītā As It Is*. He never stated that his edition was itself "not very clear", requiring to be superseded by yet another edition which explains the *Gitā*. On the contrary, he condemned the need to read other editions of books which he had already supplied.

Not needed

"In the same way, at the present moment also there are so many editions of the *Gitā* (especially in English), but almost all of them are not according to authorized disciplic succession. [...] Since there is a great need of an edition of the *Gitā* in English, as it is received by the paramparā (disciplic succession) system, an attempt is made here-with to fulfill this great want."

(Bg., 4.2)

"The MacMillan Company wanted to shorten. [...] They wanted to make it only four hundred. Therefore half of the ślokas was not nicely explained. But next time we are going to publish in large and revised edition of *Bhagavad-gītā As It Is*. We must explain everything. So the *Bhagavad-gītā* is very, very high-class philosophy and theology."

(Śrīla Prabhupāda Room Conversation, 11/9/69)

"We are also finding very

good sales with our *Bhagavad-gītā As It Is*. This is because the commodity is pure gold. There are many editions of the *Bhagavad-gītā*, but they are not pure. Ours is selling more because we are presenting the *Bhagavad-gītā* as it is."

(*The Science of Self-Realization*, Ch. 1)

The reason Śrīla Prabhupāda never authorised another edition of the *Bhagavad-gītā* is that, as we see above, his version was already complete and perfect—rather than deficient and requiring HD to explain the "systematic theology of the *Gitā*", which Śrīla Prabhupāda had somehow "missed" in his *Gitā*.

Not qualified

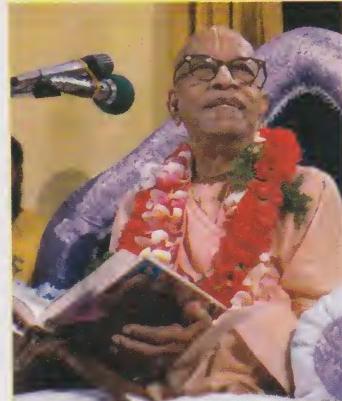
"Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or, in other words, it must have none of the defects of conditioned souls, namely, mistakes, illusions, cheating and imperfect sense perceptions."

(Cc. Ādi-lilā, 8.72)

In the previous article, we gave the history of HD's attempts to surpass his guru, Śrīla Prabhupāda, demonstrating that he is not even qualified as a disciple of Śrīla Prabhupāda. Yet, to claim to offer the type of transcendental literature HD is claiming to offer, he needs to be self-realised, rather than an unqualified disciple. Indeed, if one is authoring a book which is an unauthorised, unnecessary and unqualified competitor book to Śrīla Prabhupāda's, then one is merely trying to fulfil a material desire to be an author:

"One should not ambitiously think, 'I shall become a great author. I shall be celebrated as a writer.' These are material desires."

(Cc. Ādi-lilā, 9.5)



No *Gitā* other than Śrīla Prabhupāda's required

Conclusion

It is ironic that the GBC is allowing its "guru" HD to claim to offer teachings which may go beyond what Śrīla Prabhupāda offered. Ironic, because when other Gaudiya Vaishnava groups, such as those of Nārāyaṇa Mahārāja, claimed they were required because they were also able to offer teachings which went beyond Śrīla Prabhupāda's teachings, the GBC did not support such outside attempts to undermine Śrīla Prabhupāda's teachings. However, we now have evidence that such opposition to others making such claims was merely because the GBC believed that such undermining of Śrīla Prabhupāda should be done by ISKCON itself!

Thus, we are faced with two competing visions:

1) That offered by Śrīla Prabhupāda, promoted and defended by the IRM, which is based *only* on Śrīla Prabhupāda's recorded teachings—the POP (Prabhupāda-Only Paradigm). This vision is based on faith that Śrīla Prabhupāda's teachings are perfect and complete, and thus we do not need to consult any other outside sources.

2) And that offered by others, where Śrīla Prabhupāda's words alone are not seen as sufficient.

We urge everyone to choose Śrīla Prabhupāda.

GBC Supports Blasphemy of the Ācāryas

In the previous articles, we have highlighted the continued attacks on Śrīla Prabhupāda and his teachings by one of the ISKCON GBC gurus, HH Hṛidayānanda Dāsa Goswami ("HD"), and the endorsement of these attacks by the GBC through their support of HD. This pattern of ISKCON's GBC-authorised gurus blaspheming the pure devotee has now extended beyond just targeting Śrīla Prabhupāda to also include other ācāryas and incarnations! The quotes in the shaded boxes below are from a "2014 New Year's Message" from ISKCON guru, HH Śacinandana Swami ("SNS"), which was advertised on the GBC's main website for devotees. All emphases are added.

No sabotage

"Instead of living fully, we allow fear, selfishness, and anger to govern us, standing passively by despite their tyrannical rule. We throw ourselves into our own prison! Someone once told me, 'There are as many ways to sabotage yourself as there are people in the world! Even saints have the ability to sabotage themselves.'

SNS states that people can sabotage themselves through their own fear, selfishness and anger, and then claims that saintly persons can also sabotage themselves. But Śrīla Prabhupāda has never taught that saintly persons "sabotage" themselves in this way, or any other way.

No foibles

"Have you ever wondered what Prahlāda Mahārāja, Nelson Mandela, Buddha, Mother Teresa, and Jesus have in common? Despite their foibles, they've each managed to rise above their inner weaknesses—or at least they've tried very hard to do so."

Continuing with the theme of

"saints can be ordinary", SNS immediately follows up the "sabotage" theme by mentioning in the very next sentence that pure devotees of the Lord such as Prahlāda Mahārāja, Lord Jesus Christ and the incarnation of the Lord Himself, Lord Buddha, are subject to "foibles" (imperfections or faults) and "inner weaknesses". Śrīla Prabhupāda roundly defeats this blasphemy, stating that these exalted personalities were "perfect in every respect" and "not conditioned":

"Here we see that although Prahlāda was perfect in every respect, he nonetheless followed the instructions of the brāhmaṇas who performed the Vedic rituals."

(SB, 7.10.24)

"This narration describes the characteristics of the great and exalted devotee Prahlāda Mahārāja, his staunch devotional service, his perfect knowledge, and his perfect detachment from material contamination."

(SB, 7.10.43-44)

"Prahlāda Mahārāja: A perfect devotee of Lord Kṛṣṇa (Viṣṇu)."

(SB, 1.12.25)

"Lord Buddha and Lord Jesus Christ were in this group of saktyavesa avatara.. But they were not in conditioned state when they appeared; they came to teach here."

(Śrīla Prabhupāda Letter, 14/11/68)

Therefore, they did not possess such "foibles" and "inner weaknesses".

Not material

We saw in the last section that SNS tried to justify his attack on exalted personalities such as Prahlāda Mahārāja and Jesus by comparing them to a political leader and a social welfare worker. Yet, even these latter personalities themselves never claimed to be on the

same platform as exalted personalities such as Jesus. Indeed, Śrīla Prabhupāda condemns the attempt to bring such ācāryas down to the material platform:

"So Prahlāda Mahārāja, a great devotee, he's in the line of disciplic succession. He's considered one of the great ācāryas." (Śrīla Prabhupāda Lecture, 9/4/69)

"Jesus Christ is one such great personality. We should not think of him as an ordinary human being. The scriptures say that anyone who considers the spiritual master to be an ordinary man has a hellish mentality."

(The Science of Self-Realization, Ch. 4)

"Nārada Muni, Haridāsa Thākura and similar ācāryas especially empowered to broadcast the glories of the Lord cannot be brought down to the material platform. Therefore one is strictly forbidden to think that the ācārya is an ordinary human being (guruṣu nara-matiḥ)."

(SB, 7.7.14)

Thus, to consider such ācāryas as being ordinary is symptomatic of hellish consciousness.

Actual blasphemy

In last issue's Editorial ("The IRM Way"), we exposed how, due to not understanding what blasphemy actually is, the IRM is falsely accused of being blasphemous. The irony is that when actual blasphemy occurs, as in this case, ISKCON's leadership is actually supportive of it! As we demonstrated in our detailed analysis of the subject in BTP 32 ("The Real Meaning of Vaishnava-Aparādhā"), blasphemy does not occur when the IRM speaks the **truth** about how Śrīla Prabhupāda's position has been usurped. However, it does occur when SNS makes **false** statements about exalted personalities such as Prahlāda Mahārāja, as SNS has done here:

"Another story fabricat-



Śacinandana Swami:
Blasphemes Prahlāda Mahārāja

ed to defame Śrīla Jīva Gosvāmī states [...] This story is another ignominious example of blasphemy against a guru and Vaishnava. Such a story should never be accepted as authoritative."

(Cc., Ādi-lilā, 10.85)

"We cannot manufacture our own idea. That is blasphemy, sahajiyā. Yata mat tata pat." (Śrīla Prabhupāda Lecture, 26/3/75)

"Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Puri's blasphemy. Now He directly heard his fanciful accusations. [...] Rāmacandra Puri could find no faults in the character of Śrī Caitanya Mahāprabhu, for He is situated in a transcendental position as the Supreme Personality of Godhead. [...] He thus discovered imaginary faults in the Lord and then left."

(Cc., Antya-lilā, 8.50)

Conclusion

One has to wonder if there is anyone in ISKCON's leadership who understands even basic Kṛṣṇa conscious philosophy. We have again had to explain to ISKCON's supposedly highest body, the GBC, and one of its supposedly most "advanced" devotees, one of their "good as God" gurus, simple concepts such as not disrespecting ācāryas such as Prahlāda Mahārāja!

BTP Interactive

ISKCON Hungary exposed - 1

"Thank you for opening my eyes. I am very glad to find your movement, because I was disappointed to see how ISKCON has presented a corrupted version of Kṛṣṇa consciousness in Hungary for many years. I saw the video of Hungarian ISKCON devotees attacking the IRM devotee in Budapest (the link to this video can be found on the IRM homepage: www.irkonirm.com), and it really goes against any sort of religious behaviour and against God, Kṛṣṇa.

They have made Kṛṣṇa consciousness a huge business in Hungary. When I visited the temple in Budapest, Śīvarāma Swami¹ spoke about his sickness and suffering—it was an ego-maniacal speech anyway. So I'm very happy to discover you because I was losing my faith, I was simply sad and mad.

I am not concerned that you may be in a small minority. This has always seemed to be the case for those who want to see the truth. Just the truth alone is enough."

Thank you and God bless you."

- G. Szakonyi, Budapest, Hungary

¹ Śīvarāma Swami is the "guru" of ISKCON Hungary.

Editor replies:

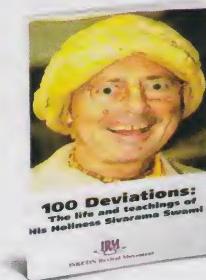
Hare Kṛṣṇa.

Yes, many devotees have had their faith restored when they realise that those who have let them down were not actually presenting real Kṛṣṇa consciousness. And, therefore, the fault lies with these pretenders and imposters, rather than with Śīla Prabhupāda or Kṛṣṇa consciousness. We are sending you all our publications that we have in Hungarian, and the balance in English. In the meantime, please do read all the articles on our Hungarian site: www.irkonirm.com/Magyar.htm

Yes, we have to decide whether

we are interested in the truth and adherence to Śīla Prabhupāda's order, which is spiritual power; or buildings and many followers, which is material power. If one is interested in material power rather than spiritual purity, then Kṛṣṇa consciousness is not in any case the path one should be following.

ISKCON Hungary exposed - 2



The book *100 Deviations: The life and teachings of HH Śīvarāma Swami* is a very good description how ISKCON's fake gurus are deviating from Śīla Prabhupāda's instructions. For this, these guys will have to be chastised after death."

- Cayetano Rodriguez, San Salvador, El Salvador

Thank you ever so much for sending me the two books, *100 Deviations* and *100 Contradictions*. I will read them very carefully as I believe the truth will prevail.

Hare Kṛṣṇa."

- M. Raeburn, Lancashire, England

Questioning authority

"Very funny how you use Hridayānanda Swami or so called for "authority", p. 52 in *100 Deviations of Śīvarāma Swami* for "I use my time playing ping pong". HH Śīvarāma Swami is no authority for you (for me neither) but when it is time for you, he becomes... So you are exactly the same that ISKCON gurus in a different way. Very hilarious that for your advertisement for *The Final Order in BTP* you use Bhakti Vikāsa Swami, whom for other things you don't

accept any authority and who becomes for that no longer a bogus guru, but 'ISKCON guru'. Hilarious, really..."

You are very strict and fanatic for other people but for you..."

- Prahlāda Nṛsiṁha Dāsa, Terrasson, France

Editor replies:

You have completely misunderstood the use of "authority" in both of the above cases. Allow us to explain them to you:

1) In the "Introduction" to the book *100 Deviations of Śīvarāma Swami* we explain that the book will be applying the "mortar and pestle" technique recommended by Śīla Prabhupāda. Śīla Prabhupāda states that this technique allows someone to be defeated through the act of quoting those whom they accept as authorities:

This series provides the viewpoints of those claiming to be Śīla Prabhupāda's successors via their own words. Hence, though ISKCON members may argue that "we do not accept the IRM (ISKCON Revival Movement)" and its "rtvik philosophy", they cannot argue that they refuse to accept the words emanating from the "lotus mouths" of persons whom they accept as being as good as God. In this, we are adopting the following methodology taught to us by Śīla Prabhupāda:

"There is a Bengali proverb: tora sil tora noda, tora bhangi dantera goda. I take your mortar and pestle and I break your teeth. This means that we use the scientists own weapons and with them we defeat their atheistic philosophy. [...] Similarly, we can use our materialistic knowledge to defeat the atheistic philosophy of the scientists. So you also can continue your studies and learn what is sil and noda (mortar and pestle) so you can break their dantera goda (break their teeth)."

(*Srīla Prabhupāda Letter, 8/3/76*)

2) The book, therefore, applies Śīla Prabhupāda's "mortar and pestle" method to defeat HH Śīvarāma Swami ("SRS") by quoting those whom he accepts as authorities. One of these sources of authorities whom SRS accepts are other ISKCON leaders, and we quote from them in Chapter 6 to show how SRS is thus deviating from his own source of authority. The title of this chapter, "I Deviate from ISKCON", and its introduction below, make it abundantly clear what will follow:

"Having deviated from both Śīla Prabhupāda and himself, for good measure SRS also deviates from ISKCON authorities such as ISKCON GBC members and gurus, whom he accepts as bona fide."

Hence, on page 52 in this chapter, we quote the following statement from His Holiness Hridayānanda Dāsa Goswami ("HD"), whom SRS accepts as his source of authority, as HD is a fellow ISKCON guru and GBC:

"In countries like America, however, retirement cities have been constructed wherein elderly people can make fools of themselves by wasting the last years of their lives playing golf, ping-pong and shuffleboard".

(His Holiness Hridayānanda Dāsa Goswami, SB, 12.3.33, purport)

This quote is then contrasted on the same page with a picture of SRS playing ping pong:



BTP Interactive (continued)

Beware of black snakes

Since SRS accepts the purports to the 11th and 12th Cantos of the *Srimad-Bhāgavatam*, which are written by HD, as authoritative, he has to accept HD's analysis that he is a time-wasting "fool". Thus, by quoting HD, we have demonstrated that SRS is deviating from his own source of authority. Hence, using the "mortar and pestle" technique to quote ISKCON authorities contradicting each other does not mean that we are accepting them as authorities, any more than Śrīla Prabhupāda is accepting the scientists and atheists, whose knowledge he asks us to use against them, as his authorities.

Thus, due to your not understanding Śrīla Prabhupāda's teachings, and not bothering to even read the book you are criticising, you have ended up confusing SRS with the IRM. For, it is SRS who accepts both himself and HD as authorities—not the IRM.

3) You have also made exactly the same error in regards to the use of authority in connection with the advertisement for *The Final Order* ("TFO") which can be found on the back of *BTP*. In this advertisement, due to again using Śrīla Prabhupāda's "mortar and pestle" method, we have quoted HH Bhakti Vikāsa Swami glorifying *TFO*—not because he is our authority, but because he is an authority for ISKCON. And you can't get a better endorsement for a book than your enemy acknowledging its global influence! He is referred to in the advertisement as an "ISKCON guru" because that is exactly what his official title in ISKCON is. "Bogus guru" is what we think of him, but that is not his title within ISKCON.

Thus, in your desperation to find fault where none exists in our simple use of quotations, it is you yourself who are the "fanatic" one. Hence, the "very funny" person is actually you! Hilarious, really...

"The GBC and guru hoaxers are more dangerous than black snakes. Therefore, the guru hoaxer business must be stopped though IRM Movement. *Prabhu Krishnakant* is doing a wonderful job. Śrīla Prabhupāda is seeing you from spiritual world. IRM is the only hope for next 9,500 years. Please send me *BTP* and other books.

Your servant,"

- Ramesh Samgi, Lisbon, Portugal

Falsehoods and lies against IRM

In last issue's Editorial, entitled "The IRM Way", we explained how in "devotee" circles emotional allegations are made without any evidence to support them. Below is a perfect example of this phenomenon in action. The following letter was sent by **Aditi Devī Dāsī** ("ADD"), from Alachua, Florida, and our response in blue is interspersed between her statements below:

"You think you are helping Śrīla Prabhupāda's mission, but actually you are destroying his mission. When people go online all they see are exaggerations of the faults or fall-downs of some of his disciples, and therefore people lose interest in Kṛṣṇa consciousness."

In just one short statement, ADD has made at least 4 false allegations:

1) ADD claims that online we present "exaggerations of the faults or fall-downs of Śrīla Prabhupāda's disciples". However, one can check the IRM website, www.iskconirm.com, for oneself and see that this is a false allegation. Because when details of "fall-downs" are given, we present verbatim quotes from official GBC statements.

2) ADD also claims that when people go online, all they see are the aforementioned exaggerations. Leaving aside the fact

that no exaggerations are actually presented, the vast majority of the papers on the IRM website do not even deal with the details of "fall-downs" of Śrīla Prabhupāda's disciples. Rather, they deal with analysing the actual philosophy presented in the statements of Śrīla Prabhupāda. Again, a simple check of the IRM website www.iskconirm.com will allow anyone to verify this fact.

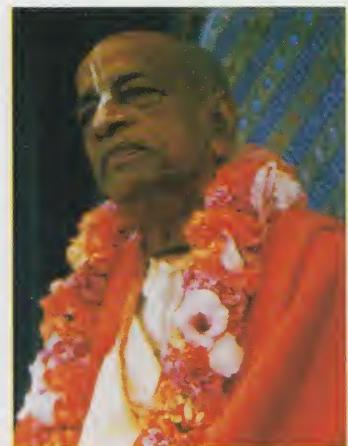
3) "Kṛṣṇa consciousness" does not consist of unqualified and unauthorised persons pretending to be "good as God" gurus in the *paramārā*. Hence, if one does find out about such imposters from the IRM website, they will only be losing interest in such pretenders, rather than in "Kṛṣṇa consciousness". And this knowledge about what is false and what is true will in turn clear a path for one to then take up actual Kṛṣṇa consciousness.

4) Thus, given the above facts, to claim that we are "destroying" Śrīla Prabhupāda's mission is just another huge lie.

"he (Śrīla Prabhupāda) would say, "Do not broadcast his downfall...otherwise it will be difficult for him to come back to devotional service." But what do you do? You not only advertise downfalls, but often exaggerate the transgressions"

1) By enclosing it in quotation marks, ADD is implying the following quote has been stated verbatim by Śrīla Prabhupāda: "*Do not broadcast his downfall...otherwise it will be difficult for him to come back to devotional service.*" However, there exists no recorded evidence for such a quote.

2) Regardless of the veracity of this alleged quote, ADD's claim here that we "often exaggerate the transgressions" is in any case a lie, since we merely quote the information the GBC originally put out regarding the "fall-down" of their "gurus". Thus, if ADD ob-



Śrīla Prabhupāda:
The current link

jects to such information being made public, she needs to direct her complaint to the actual original source of the broadcast, rather than us.

Śrīla Prabhupāda meant for his disciples to take disciples after his departure...that is so clear, and he said it so many times. "In my presence they will be my disciples, and when I leave, they will be your disciples." Otherwise why did we not take initiation from Śrīla Bhaktisiddhānta?

1) By enclosing it in quotation marks, ADD is claiming the following quote has been stated verbatim by Śrīla Prabhupāda: "*In my presence they will be my disciples, and when I leave, they will be your disciples.*"

However, there exists no recorded evidence for such a quote having been stated even once, never mind "many times" by Śrīla Prabhupāda.

2) We do not take initiation from Śrīla Bhaktisiddhānta Sarasvatī Mahārāja because we must take initiation from the current link in the disciplic succession, and that is Śrīla Prabhupāda:

As already stated, Brahmā is the original spiritual master for the universe, and since he was initiated by the Lord Himself, the message of *Srimad-Bhāgavatam* is coming down by disciplic succession, and in or-

BTP Interactive (continued)

der to receive the real message of Śrimad-Bhāgavatam one should approach the current link, or spiritual master, in the chain of disciplic succession."

(SB, 2:9:7)

Anyone who wishes to claim that Śrīla Prabhupāda is no longer the current link would need to quote Śrīla Prabhupāda stating:

a) That he was to cease acting as the current link of the disciplic succession.

b) That instead, he had authorised someone else to become the current link.

Fabricating false quotes from Śrīla Prabhupāda, as ADD has done here, does not constitute such evidence.

"No, they were not on the platform of Śrīla Prabhupāda, but they were willing to take disciples on his behalf. But they were to be their disciples once Śrīla Prabhupāda had departed from his physical body."

In order for the above allegation to be a fact, ADD would need to present a statement from Śrīla Prabhupāda stating that:

"those who take disciples on my behalf will be taking their own disciples once I depart from my physical body".

ADD has presented no such statement from Śrīla Prabhupāda, nor does such a statement exist. Hence, as we saw earlier, ADD has instead just fabricated her own "quotes".

"He will always remain the śikṣā guru of every disciple...his teachings are the textbooks for all generations to come. Please stop your hindering of the *samkirtan* movement by your misleading articles."

1) Śrīla Prabhupāda's teachings are the textbooks for generations to come. However, in these teachings Śrīla Prabhupāda does not state that he will cease to be ISKCON's *dikṣā* (initiating) guru and instead only remain the *śikṣā*

(instructing) guru.

2) As we have demonstrated above, it is not that we are presenting any misleading articles. Rather, it is ADD who has presented a whole litany of patently false allegations about our articles.

"Instead of looking for the splinter in someone else's eye, look for the log in your own. Or as Śrīla Prabhupāda said, be very careful not to commit Vaiṣṇava *aparādha*."

1) ADD finishes with a massive self-contradiction. Having presented nothing but a long list of (false) criticisms against the IRM, she concludes that one should not criticise others!

2) She also claims that one should be very careful to not commit Vaiṣṇava *aparādha* (offenses). Yet, such offenses are only committed by making *false* allegations, which is exactly what we have documented ADD making above:

"Apaiśunam means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding, but to call an honest person a thief is very much offensive for one who is making advancement in spiritual life."

(Bg, 16.1-3)

Thus, without any shame or embarrassment, ADD is happy to present a non-stop barrage of false statements and lies masquerading as "Vaiṣṇava philosophy". And anyone who has read BTP will know that such behaviour has indeed become all too common amongst those claiming to be "Vaiṣṇavas".

Desperate times call for desperate measures

"Dear Krishnakant Prabhu, PAMHO, AGTSP. Hare Kṛṣṇa. BTP 40—Very interesting indeed. On page 2, HH Bhakti Vikāsa Swami ("BVKS") is quoted talking about apparent contradictions

within Śrīla Prabhupāda's teachings and claiming that therefore "living gurus" such as himself are needed to explain all these "contradictions". Yet, in my first two years as an aspiring *bhakta* I personally had no one teach me anything other than Śrīla Prabhupāda teaching me through his books. At that time (1982) Jayatirtha fell and different groups were preaching many bogus philosophies to steal from the ISKCON flock. Ironically, ISKCON itself also deviated just to retain and reclaim their members

I simply read His Divine Grace's books and everything fell in place. Although a new *bhakta*, back then, they couldn't lie to me on the philosophy...being scientific and spoken by the highest authority Śrīla Prabhupāda.

How much more twisted philosophies to maintain the guru hoax? Your servant,"

- Jagannātha Dāsa, Durban, South Africa

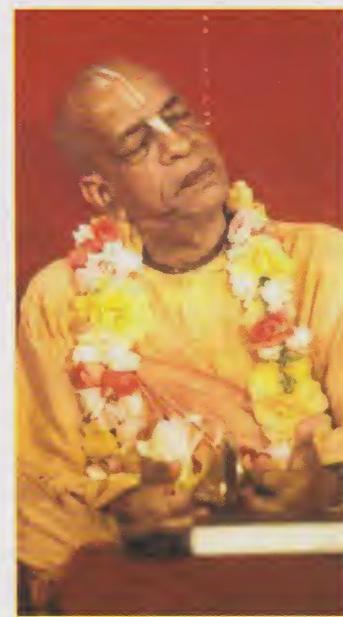
Editor replies:

The ISKCON guru hoaxers are desperate to justify their existence so that they can retain their unauthorised positions as "good as God" gurus, through which they can garner Profit, Adoration and Distinction (PAD). Hence, they have to keep concocting reasons to justify why they are needed—such as claiming they need to "explain" Śrīla Prabhupāda's contradiction (BVKS, 4/2/2013). The irony is that, as we expose in every issue of BTP, these "living gurus" are unable to even explain *themselves* and the basis for their unauthorised guru position, and *their own*

contradictions—never mind Śrīla Prabhupāda's teachings! For more evidence of this, see articles on pages 3, 4, 15 and 16 of this issue.

The search for a guru - 1

"I was very relieved to find this site (www.iskconirm.com); been struggling with contradictory in-



Search over:

Śrīla Prabhupāda is everyone's guru

formation and trying to be a devotee looking for a Guru Mahārāja, thank you."

- Marissa Borucki, Texas, USA

Editor replies:

Yes, as this "Interactive" section documents, BTP has enlightened thousands in regards to the various conflicting and contradictory claims which have been put forward in connection with the search for a bona fide guru in ISKCON. As the publications we have sent you will establish with detailed evidence, your search for a Guru Mahārāja is now over, as Śrīla Prabhupāda is that personality. You do not need to look for anyone else to fulfil this role.

THE BTP EXCHANGE

The search for a guru - 2

"Hare Kṛṣṇa,

You have on occasion answered my questions previously and it has been such a help. Thank you! Your magazine, *Back To Prabhupāda* is so informative and provides information I can get nowhere else.

I have one other question that is troubling me. I keep read-

BTP Interactive (continued)

ing in certain sources that in order to be a real devotee I must become initiated and I must have an ISKCON guru to do it. There are no ISKCON temples anywhere near where I live. I have on occasion emailed two other ISKCON gurus and have gotten no response. I love Kṛṣṇa, I chant and read A.C. Bhaktivedanta Swami Prabhupāda's books and follow his instructions. Must I have an ISKCON guru initiate me in order to be considered a true devotee? If I do, can you tell me of someone I can contact who would help me with this process?

With Much Respect,"

- David Cavall, North Carolina, USA

Editor replies:

Dear David,

You do not need to search for some ISKCON guru to initiate you, because as our publications document, Śrīla Prabhupāda is your and everyone else's guru!

So stay with Śrīla Prabhupāda—do not deviate from him by accepting any other guru.

Thank you.

Your servant,
Krishnakant

"Thank you! That gives me great peace of mind, I will continue to follow Śrīla Prabhupāda's instructions through his talks and books.

I so enjoy your BTP magazine, thank you for the work you are doing!

With Much Respect!"

- David

Śrīla Prabhupāda is the guru!

"Śrīla Prabhupāda is the living guru, all glories to him. Thank you. Haribol! Keep sending magazine."

- Vijayalaksmi L., Mysore, India

"ISKCON should be restored to its former glory and to the standards given by Śrīla Prabhupāda."

- Vijay Pratap, New Delhi, India

"The de facto ṛtviks should be

prohibited from masquerading as dīkṣā gurus, and Śrīla Prabhupāda be chosen as the dīkṣā guru."

- Dr. V. Sree Krishna, Bangalore, India

"Dear Śrī Krishnakant, *Pranam*. I am a disciple of His Divine Grace Śrīla Prabhupāda since 1969, in India almost without interruption since 1974, for the past ten years in Secunderabad. I have TFO and have been reading *BTP* now for about four years, agreeing with your position (although, in relation to Prabhupāda's being described as a śaktiyāveśa-avatāra², as you did in the last *BTP*, I am generally not pleased with this for the reason that the missions of the well known śaktiyāveśa-avatāras are to my thinking comparatively ordinary compared to that executed by him). In relation to the complaint of one of your respondents in the last *Back To Prabhupāda*, (Ed.: This refers to the following statement from Madhudviṣa Dāsa, which was printed in the article "Racial Attacks Continue", *BTP* 39:

"The other, more insidious motivation, is that Krishna Kant is of South Indian descent and the Indian brāhmaṇas, particularly the South Indian brāhmaṇas are very upset at Śrīla Prabhupāda and ISKCON for making westerners Vaiṣṇavas and worse still making westerners sannyāsīs and gurus."

I have been in South India more than twenty years now and have never felt any particular disdain either toward myself or toward Śrīla Prabhupāda and his works on the part of the brāhmaṇa or Vaiṣṇava communities. Indeed, there is a collection of testimonials from South Indian brāhmaṇa, Vaiṣṇava and perhaps other religious leaders made by our Yaśodānandana Swami in the 1970s showing the complete opposite.

Yours truly,"

- Rāśānanda Dāsa (Brahmacāri), Secunderabad, India

² A śaktiyāveśa-avatāra is a divinely empowered personality.

Editor replies:

It is not that we are the ones who decided to describe Śrīla Prabhupāda as a śaktiyāveśa-avatāra. We simply quoted Śrīla Prabhupāda using this term when speaking about the spiritual master:

"Regarding your questions in the letter of November 18, 1972, you have asked me if the spiritual master is ultimately Krishna, so the answer must be that if you think that way then everyone is Krishna. So why we should think like this? saktyaveśa Avatarā means a living entity, but he is specially empowered. Not that he is Krishna. But on account of his exalted position he is honoured as much as Krishna. Not that he is Krishna." (Śrīla Prabhupāda Letter, 14/12/72)

ISKCON's New Mission

"ISKCON's New Mission", from *BTP* 30, re: Abandonment of Śrīla Prabhupāda's key teachings; ISKCON's deviations summarised, is a perfect assessment. Good writing.

(Ed.: This article is available online here:

www.iskconirm.com/mission)

See the ominous warning by Śrīla Prabhupāda below.

Bhavānanda: "...we have to

appraise that if Your Divine Grace leaves us, what will be the result both to ISKCON society, to each of your disciples individually, and to the entire planet."

Śrīla Prabhupāda: "That I am thinking, that such a big Society, the aims and object may be dismantled. I am thinking from that vision."

(Śrīla Prabhupāda Room Conversation—October 26, 1977, Vṛndāvana)

- Yaśodānandana Dāsa, California, USA



Śrīla Prabhupāda's fear that ISKCON's "aims and object may be dismantled" has become reality.

"All glories to Śrīla Prabhupāda whose mercy is like the impartial rain clouds that rain indiscriminately. This—"ISKCON's New Mission" from *BTP* 30 is a very interesting article. I couldn't agree with you more. I joined the movement in 1971. I know this movement. For years I asked myself: what happened to ISKCON, where did it go?

It's like Joe's dead body, but Joe is gone, his body is occupied by Ghosts. Similarly, the body of ISKCON is occupied by the ghosts of Hinduism; it is what ISKCON has become today.

I noticed the erosion of ISKCON about a year after the departure of Śrīla Prabhupāda. The leaders of ISKCON are deemed as criminals today by many. Śrīla Prabhupāda once made a statement in the early seventies; many of you are here in the garbs of a devotee, but you are here to destroy—demons from the lower

BTP Interactive (continued)

planetary system have taken birth on this planet just to destroy this movement. We were all bewildered by this statement by Śrīla Prabhupāda—we wondered who were these people? Well, now we know."

- Jivadhāra Dāsa ACBSP, New York, USA

Correcting ISKCON

The following letter was sent from Professor D.D. Tewari, School of Economics and Management at the University of Natal in Durban, South Africa, and our response in blue is interspersed between his statements below:

"I am happy for all the correction steps that you have been engineering but how actually is ISKCON moving forward."

If ISKCON accepts the "correction steps" you have said you are "happy" that we have proposed, then ISKCON can move forward, because then by definition they will be moving in the "correct" direction, rather than the wrong one.

"Don't you think you are braking or perhaps decelerating the growth of ISKCON."

By definition, the "correction steps" you approve of can only help ISKCON grow in the "correct" direction, rather than going in the wrong direction.

"Why have you not gone to China to spread the word of Kṛṣṇa?"

Actually, we have.

"Why are you spending cosy time in India?"

We are not. We are preaching our message in many countries all over the world, in multiple languages.

"How many temples are built and how many new people are brought in to the Kṛṣṇa consciousness outside India and the US? Why not spread this message to Islamic world of violence and they need it urgently. Too much

talk perhaps and less work!"

1) The IRM believes that what is actually needed "urgently", is for ISKCON devotees to be correctly situated in Kṛṣṇa consciousness. And, consistent with our beliefs, as you have admitted, we are taking the "correction steps" required.

2) However, if you truly believe what you have stated, then it is you who should be opening temples outside of India and the US and preaching to the Islamic world, instead of lecturing the IRM on what needs to be done. Otherwise you are guilty of the very charge of "too much talk perhaps and less work" that you accuse the IRM of!

Therefore, according to your own arguments, the IRM is acting in a manner consistent with the action it believes should be taken, whereas you are not.

Please see this issue's Editorial, where we have expanded on this subject in greater depth.

IRM/BTP APPRECIATION

"Received the latest *BTP*. Thanks a million. They keep getting better every time! Keep up the good work."

- Donald McClelland, Virginia, USA

"Great job. Great magazine, keep up the good work. May Kṛṣṇa bless you all.

Haribol!"

- Balan, Perak, Malaysia

I gratefully acknowledge that I have received your *Back To Prabhupāda* publication. It is always read as soon as it is received and continues to clarify the current deviations and my small commitment to the hope that things are changing for the better.

My gratitude to you all for your continuing challenging of current practices and thinking to be found within ISKCON's leadership. One can only pray that they find it in their hearts to follow Śrīla

Prabhupāda's 'As it Is' instructions, for all our sakes.

Hare Kṛṣṇa."

- Ralph Eberlein, Melbourne, Australia

"Thank you very much and, as always, please continue in your work to spread the true teachings of His Divine Grace Śrīla Prabhupāda.

Hare Kṛṣṇa!

Yours in service,"

- Dāmodara Dāsa, San Vito, Italy

"Received with thanks, as ever, for all your hard work. Always looking forward to the pictures of Śrīla Prabhupāda. My little niece was visiting and saw the picture and said, "Look its Opa" (granddad). So sweet! As ever looking forward to the next issue."

- Elizabeth Wittig, Watford, England

"*Back To Prabhupāda* magazine has just arrived. It's so wonderful as always.

Thank you so much!"

- Mark Soller, Sorocaba, Brazil

"All Glories to Śrīla Prabhupāda! Thanks for the wonderful service that you are doing for His Divine Grace.

All glories to Śrī Guru and Gaurāṅga. Hare Kṛṣṇa!

Your servant,"

- Sudipto Chatterjee, Haryana, India

"I would like ISKCON to be run as Śrīla Prabhupāda desired. I like this *BTP* magazine."

- Rajendra Kumar Phulwari, Rajasthan, India

"Hare Kṛṣṇa. I was inspired by the story of Dhruvakumar when I was in 3rd std. and strongly believed in Kṛṣṇa. After knowing about Śrīla Prabhupāda and his books, the belief has become stronger and now strongest. HDG Śrīla Prabhupāda is the real guru.

Thank you, *Prabhu*."

- Mohini H, Bangalore, India

"Wish you the very best in your hard work to put things straight in people's spiritual life."

Without communicating with devotees, spiritual strength is

not possible to advance further in Kṛṣṇa's servitude. And that determination is very much needed, that's why I thank you very much for being here for others."

- Vitalijus Poliakovas, London, UK

"IRM is the best for ISKCON devotees."

- Vishnu Tirtha Dāsa, Sungai Petani, Malaysia

"*Hari bol Prabhu*. Please keep up the great work on my favourite magazine.

Your work is incredible, and I thank you very much."

- Natha Dāsa, Prince Edward Island, Canada

"I am very happy to be subscribed to your magazine. Thank you very much! I have been practicing for 4 years and have been discouraged by certain things in the movement. I met a devotee who told me about your magazine and movement. Prabhupāda talked about using our intelligence. This magazine and your movement will help me do that!

Thank you again! Hare Kṛṣṇa!

- Mark Flatley, Brooklyn, USA

"This is an excellent magazine to enhance the spiritualism inside a man. My heart and soul are so attracted towards Kṛṣṇa."

- Nityānanda Mishra, Odisha, India

"I am very glad to inform you that I am changing my life style after reading topics in *BTP*. It removed the wrongs from my life. Now I am feeling happy."

- Neel Patgiri, Assam, India

"I met one of the IRM devotees today and it was enlightening speaking with him.

Please forward me a copy of "*The Final Order*"?

Thanking you,

Hare Kṛṣṇa."

- Ram G Khullar, Surrey, England

"Hare Kṛṣṇa,

I apologize that I haven't made a financial offering to you, because your service is highly appreciated. Thank You,"

- Nashid Bey, Georgia, USA

HH Bhakti Charu Swami: 100% Wrong on 50%

In the last issue, we showed ISKCON GBC-elected guru HH Bhakti Charu Swami ("BCS") attacking Śrīla Prabhupāda's teachings about the ISKCON *gurukula* schooling system and the modern educational system. BCS was exposed as describing Śrīla Prabhupāda's statements regarding these subjects as a "mistake" (please see "Śrīla Prabhupāda v. Bhakti Charu Swami"). However, as we saw in that article, BCS engages in a double deception. Since BCS would not dare risk attacking Śrīla Prabhupāda's teachings directly for fear of alienating his followers, BCS tries to cover his attack on Śrīla Prabhupāda's teachings by claiming that he is actually presenting Śrīla Prabhupāda's teachings. And, by relying on his followers to be too lazy to check Śrīla Prabhupāda's teachings for themselves, BCS hopes to get away with this deception. Below we can see that this is a recurring tendency with BCS. He again preaches against what Śrīla Prabhupāda taught by using the deception that Śrīla Prabhupāda did not teach it. All emphases have been added.

Rūpa Gosvāmī's¹ formula

"So those who are in sense, *grha*sthas, they must give in charity, at least fifty percent of their income. That was shown by Rūpa Gosvāmī. He, fifty percent. [...] And people should give at least fifty percent of their income to this movement. Twenty-five percent to the family and twenty-five percent let him keep for himself in case of emergency. This is the example shown by Rūpa Gosvāmī."

(Śrīla Prabhupāda Morning Walk, 30/12/76)

"Suppose you are earning \$1,000 in a month. So according to Vedic instruction, you should give in charity fifty percent of your income. Five hundred dollars you should give in charity."

(Śrīla Prabhupāda Lecture, 12/8/66)

1 A predecessor *ācārya* (guru).

In explaining Rūpa Gosvāmī's formula for donating one's income:

1) Śrīla Prabhupāda is clearly saying that one should give at least "fifty percent of their income". Śrīla Prabhupāda even provides a simple example to illustrate that one should be distributing 50% of one's total income.

2) After 50% of one's total income is distributed, only then should what remains be spent on one's own needs.

BCS states opposite

Devotee: "How can we apply Rūpa Gosvāmī's standard of giving fifty percent of our income to ISKCON?"

BCS: "Good point. Recently I had been faced with that question. You see considering today's situation nobody will be able to give fifty percent of his income. Prabhupāda was very practical, he did not say something like that. [...] So here we have to understand that after taking care of all their needs, after they have taken care of their maintenance, whatever is left over from that, fifty percent can be given to Kṛṣṇa conscious cause and so forth. Not just fifty percent from your income."

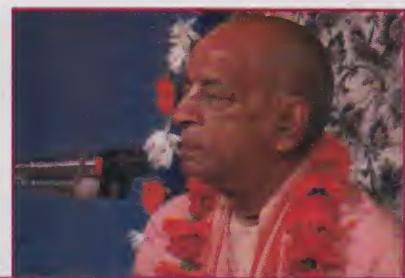
(Lecture, 31/5/13)

Thus, BCS states the opposite of what Śrīla Prabhupāda teaches, by falsely claiming that:

1) Śrīla Prabhupāda did **not** say that one should give "fifty percent of his income".

2) The teaching is that one should spend money for oneself first, and only 50% of whatever remains after all this money is first spent, should then be donated.

There is no doubt about the depth of BCS's deception here, for as the next section shows, Śrīla Prabhupāda stated repeatedly and consistently that one should give "50% of his income".



Student (BCS) trying to usurp the master (Śrīla Prabhupāda)

The 50% formula

"The prescription is for the *grha*sthas, for the householder, as exemplified by Śrīla Rūpa Gosvāmī that his income was divided into four parts. Fifty percent for Kṛṣṇa, twenty-five percent for the family and twenty-five percent for his personal reserve fund. That he showed us example how a *grha*stha should live. Not that out of hundred dollars, ninety-nine percent for my wife, and one percent for Kṛṣṇa. No. Not like that. One should sacrifice at least fifty percent."

(Śrīla Prabhupāda Lecture, 23/12/68)

"The major portion of our monetary income, not less than fifty percent, must be spent to carry out the order of Lord Kṛṣṇa."

(SB, 1.5.36)

"Śrīla Rūpa Gosvāmī has set such an example in his life. [...] This example should be followed by all devotees. Whatever one's income, fifty percent should be spent on behalf of Kṛṣṇa and His devotees, and this will fulfill the demands of *dādāti*."

(The Nectar of Instruction, Text 4)

"In this connection, we may inform that our disciples in Kṛṣṇa consciousness movement, those who are *grha*sthas, they contribute at least fifty percent of their income. Yes. [...] Just like we, we have got our disciple, Professor Howard Wheeler. He gives more than fifty percent of his income for developing our New Vrindaban

scheme."

(Śrīla Prabhupāda Lecture, 16/10/72)

Note: There are many more similar quotes. The above is just a small sample.

WARNING!

The quotes above only apply to giving 50% of one's income to the genuine Kṛṣṇa consciousness movement, and not to movements falsely claiming to represent Śrīla Prabhupāda, which we continually expose in BTP.

No need to change formula

"I can understand that you are a family man. You cannot expend the whole amount you earn, but as your wife has proposed that she can allow you to spare 50%. So either 50% or any per cent you can easily spare for the Society, we shall welcome. Don't be overburdened."

(Śrīla Prabhupāda Letter, 12/4/67)

As we see from this quote, Śrīla Prabhupāda appreciated that it may be *difficult* to follow this formula. But just because the ideal is hard, does not mean we should *change* it, as BCS has done here. Because, once we begin to water-down the teachings, then all the spiritual potency will be lost:

"Kṛṣṇa consciousness is not a new process. It is very, very old—and standard. It cannot be changed. As soon as you try to change it, then the potency is lost. [...] No one wants to follow the standard way. Therefore everyone is failing, both spiritually and materially."

(The Science of Self-Realization, Ch. 5)

Quotes, Notes and News (QNN)

QNN follow-up

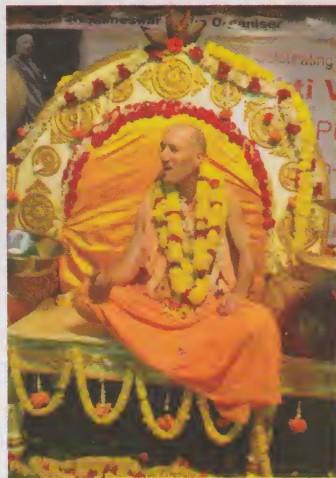
In BTP 40's QNN column, we exposed how an ISKCON Rathayātrā festival, which is supposed to feature devotional activities for the pleasure of Lord Jagannātha, had instead featured "Bollywood"-style dancing and singing. Due to our exposé, the story was later repeated and commented on by others. One such comment was from ISKCON guru **HH Bhakti Vikāsa Swami ("BVKS")**. In regards to the "Bollywood" event, he wrote:

"I found it vulgar, shameful, and a disgrace to Śrīla Prabhupāda's good name.

We can only wonder what the next notch down is in ISKCON's degradation, and pray that at some point the GBC awakes to its responsibility to stop the rot, lest ISKCON become just an empty shell entirely bereft of Śrīla Prabhupāda's mercy, and not worthy of consideration by anyone seriously interested in spiritual life."

(BVKS, 16/11/13)

We are happy to note that BVKS is again following BTP's lead and agreeing with our exposés. However, his comment above raises a problem which is even more serious than the "vulgar disgrace" which we exposed. BVKS states that ISKCON continues to undergo "degradation", and that this will lead to ISKCON becoming "just an empty shell entirely bereft of Śrīla Prabhupāda's mercy". He states that it is the GBC who are responsible for this sorry state of affairs, since he desires that the GBC "awakes to its responsibility to stop the rot". Therefore, BVKS believes the GBC are so fallen that they can not even be bothered to stop the serious degradation which ISKCON is undergoing. Clearly, if BVKS accepts that the GBC are this fallen, they cannot simultaneously be qualified to occupy the highest spiritual position of be-



BVKS: Supports fallen GBC "gurus" due attachment to his own guru position.

ing worshipped as "good as God/sum total of the demigods" *dikṣā* gurus. Rather, if they are not concerned to ensure that ISKCON adheres strictly to Śrīla Prabhupāda's teachings, then they are not even qualified as disciples, never mind gurus. But the majority of the GBC do occupy such a guru position, and BVKS does accept that they are indeed all bona fide *dikṣā* gurus. BVKS adopts this contradictory position because he is also such a *dikṣā* guru, and, indeed, owes his guru position to authorisation from the same GBC body. And, therefore, challenging them on their right to hold *their* guru positions would also lead to his own guru position being threatened. Thus, he fully supports such fallen GBC members occupying such lofty positions, which by his own analysis, they are clearly not qualified to hold, because he is attached to holding on to his own guru position.

Therefore, BVKS's contradictory and compromised position can be summarised as follows:

BVKS: The GBC are nonsense.

BVKS: However, most GBC members are also bona fide "good as God" gurus.

BVKS: I agree with such nonsense because I want to keep my position as a "good as God" guru!

Editorial follow-up

In last issue's Editorial, "The IRM Way", we highlighted the following simple formula:
Allegation – Evidence = Allegation.
Allegation + Evidence = Fact.

Therefore, whenever one hears pronouncements, whether it is from politicians, establishment "scientists" or persons claiming to be spiritual leaders, one should always apply this formula to see if they are actually speaking the truth. Consider the following declarations made by GBC-elected guru hoaxter **Sankarshana Dāsa ("SAD")**. On 24/10/13, SAD was asked by a follower to explain: "who is a bona fide *dikṣā* (initiating) guru in ISKCON". SAD replied with the following allegations:

"Śrīla Prabhupāda said that his disciples would be the next gurus after him the line of disciplic succession."

"He directly ordered them to become gurus."

"Śrīla Prabhupāda's disciples who are following Śrīla Prabhupāda's mandate to make disciples are not self-made gurus because they are acting as gurus in accordance with the order that they have received from Śrīla Prabhupāda."

Please note that in all of these 3 cases, SAD alleges some statement that Śrīla Prabhupāda supposedly made, but refuses to quote Śrīla Prabhupāda actually stating it! These glaring omissions from SAD should immediately raise our suspicions that some cheating may be going on. Because one would expect SAD to just produce these so-called orders from Śrīla Prabhupāda that he claims exist, especially as it would take him no more time and space to quote them as it does to allege them!

On further investigation, the reason for such glaring omissions becomes obvious. It is because, in fact, Śrīla Prabhupāda

never stated what SAD alleges! Indeed, SAD only became a guru almost a quarter of a century after Śrīla Prabhupāda departed, due to only then finally managing to convince the GBC to give him the requisite number of "no objection" votes to become a guru. Therefore, if SAD was actually "directly ordered" to be guru and he is "acting in accordance" with this order as he claims, then Śrīla Prabhupāda would have had to issue the following order to SAD:

"You can only become a guru if and when the GBC gives you the correct number of votes to do so, otherwise you can never become guru."

And anyone can verify for themselves that Śrīla Prabhupāda never gave this "direct order" to SAD.

Thus, applying the formula above, we can immediately note that SAD is not able to elevate his allegations into facts through furnishing the appropriate evidence. Instead, SAD is hoping that we will just take his word that the allegations he makes are true.

Unfortunately, throughout history, unscrupulous leaders have been able to mislead and fool followers because the latter are not trained to distinguish between allegations and facts via the existence of evidence. And, unfortunately, ISKCON—which is supposed to be providing an alternative to such illusion and ignorance—is also engaging in the same cheating activities. Misleaders such as SAD make false allegations, and blind followers swallow whatever rubbish they spout. They are deliberately not being trained in even the basics of Kṛṣṇa consciousness, such as verifying all claims by reference to authority, which in ISKCON is Śrīla Prabhupāda's recorded teachings. However, through its educational activities, the IRM is continuing to thwart such cheating.

The Proof of PAD

There is a simple technique which can be used to help determine the motivation underlying the existence of any particular system. One can audit the different reasons which those who have created the system have themselves rejected as being responsible for the system. This process of elimination will then lead to the actual reason for why the system exists. Below, we apply this method of analysis to ISKCON's GBC guru system.

No functional need

The existence of a guru system which arose specifically due to Śrīla Prabhupāda's physical departure, would by definition be based on the need for gurus who are "physically present", rather than physically absent. Indeed, the GBC paper *Prabhupāda's Order* (1998) aims to refute the IRM's foundational paper, *The Final Order* (1996), by claiming that such "living" gurus are essential in order for one to get a "proper understanding of Vedic knowledge":

"This is not surprising since his [Prabhupāda's] books and conversations are absolutely full of references to the param-parā system and how this system, of surrendering to a living bona-fide spiritual master, is imperative to the proper understanding of Vedic knowledge."

(GBC, *Prabhupāda's Order*, 1998)

However, the justification for the necessity of "living gurus" in order to understand Vedic knowledge has now been turned on its head by one such "living guru" himself, HH Kadamba Kānana Swami ("KKS"), who states that **not** answering a disciple's inquiry is actually a "very good" thing for a guru to do:

"I always say: 'If I don't answer your email then that's very good. Because then there is the good chance that I'm actually chanting my rounds and read-

ing Śrimad Bhāgavatam'

When I answer all my emails very faithfully then you should doubt about my chanting because it is not humanly possible to answer to all those emails."

(HH Kadamba Kānana Swami's blog)

Additionally, on page 3, we have already presented ISKCON UK admitting that ISKCON's GBC gurus cannot in any case provide such personal guidance for their disciples.

No institutional need

It may be argued that for an institution to remain dynamic and vital, it needs to project "living personalities" as figureheads that followers can relate to. However, in this connection we may note that, for example, when ISKCON UK presented its "Vision document" for the future (please see *BTP 41* "GBC Adopts the IRM's Position!") it did not even mention the existence of the GBC's "gurus"! Rather, it only projected Śrīla Prabhupāda as the main, significant, unifying personality for ISKCON. This is understandable, since ISKCON's "gurus" have been a public relations disaster, with around 50% of them either having been censured or defrocked completely (please see *BTP Special Issue 1*, page 10). And, therefore, there is little faith that the current ones may also not deviate in the future. Hence, in addition to not serving any practical functional need, the GBC "gurus" do not fulfil any institutional need for figurehead personalities either.

No traditional need

Nor is ISKCON claiming it needs its gurus due to a need to fulfil any requirements for tradition and historical precedent, for it admits that its guru system is completely without precedent and tradition:

"[...] the idea of this GBC is not exactly traditional [...] What we were trying to do now you

have to understand had never been done [...] when you're going to have a single institution with many different spiritual masters and there are many different disciples who are going to have to work together in a cooperative and unified way. Just hadn't been done."

(HG Ravindra Svarūpa Dāsa, ex-GBC Chairman, Lecture, 29/6/99 - 3/7/99)

"the traditional guru disciple relationship [...] that is not the model given to us by Śrīla Prabhupāda [...] devotees serving as guru in ISKCON are not the ultimate authority as would be the case in the traditional vedic setting [...] This is a subtle but significant difference from the traditional guru disciple relationship."

(Praghoṣa Dāsa, GBC member, article, 1/6/09)

No Śāstric need

Nor is ISKCON claiming that its guru system is driven by a desire to follow *śāstra* (scripture), with its own "Śāstric Advisory Committee" admitting that ISKCON's guru system has no basis in guru, *sādhu* or *śāstra*:

"Our present system has institutionalized a process of senior devotees voting or offering no-objection to prospective gurus. But we do not find that this institutionalized blessing seeking process is mentioned by guru, *sādhu* or *śāstra* as the way that one is authorized to become a guru."

(*Balancing the Roles of the GBC and the Disciple in Guru Selection*, GBC Śāstric Advisory Committee)

No need to follow orders

Nor was ISKCON's guru system created due to any order from Śrīla Prabhupāda. It is admitted that the guru system arose purely due to the personal "desire" of those who had actually been appointed to serve only as *r̥tviks*:

"Actually, Prabhupāda never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven *r̥tviks*. [...] We made a great mistake. After Prabhupāda's departure, what is the position of these eleven people? Obviously, Śrīla Prabhupāda felt that of all the people, these people are particularly qualified. So it stands to reason that after Prabhupāda's departure, they would go on, if they so desired, to initiate."

(HH Tamāla Kṛṣṇa Goswami, 3/12/80, quoted in *ISKCON Journal* (1990), GBC Executive Committee, emphasis added)

It is also admitted that the system was then expanded without any authorisation from Śrīla Prabhupāda:

"Is this an outright fabrication or not? That Śrīla Prabhupāda 'personally detailed the procedure for increasing the number of initiating guru[s]' is something we can only wish. Or falsely tell the Society he did."

(Jayādvaita Swami, 13/12/03)

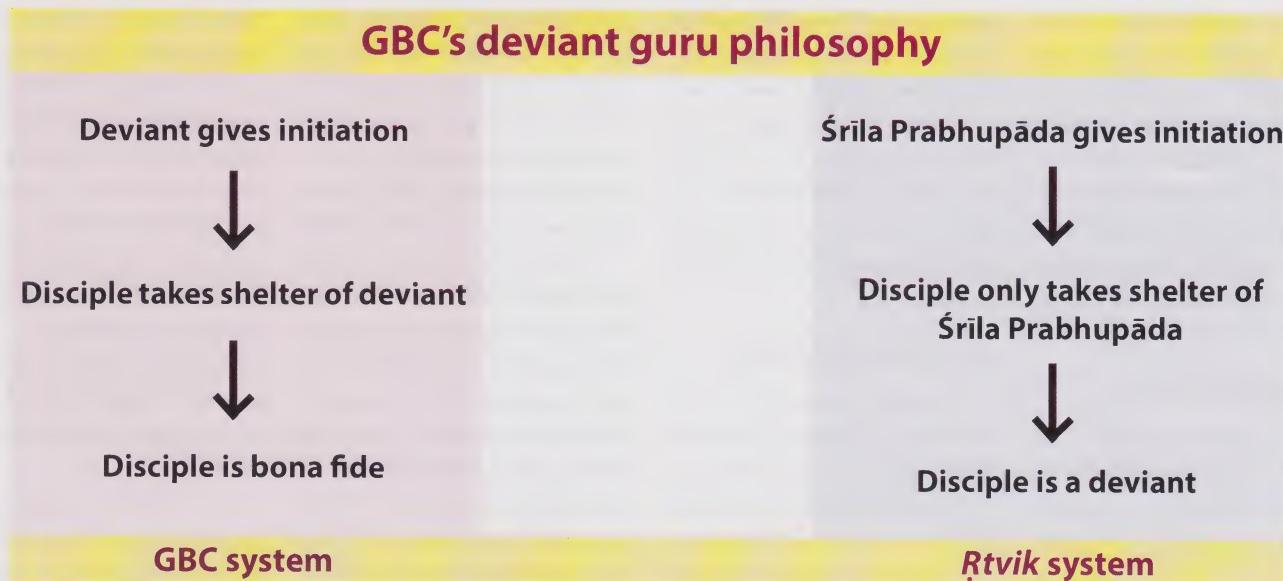
Indeed, the ISKCON gurus themselves attest to this. For example, HH Śivārāma Swami states that he became a guru only due to the prompting of a would-be disciple (Podcast, 4/10/06); and HH Bhakti Charu Swami states he became a guru because other gurus "fell down" (PAMHO Text 5992588, 16/2/02). Thus, they saw an opportunity and took it.

Conclusion

Hence, by their own admission, ISKCON's guru system does not exist for any spiritual reason. Rather, the donations, disciples and service meant for Śrīla Prabhupāda have been appropriated by ISKCON's gurus due to them acting unauthorisedly out of personal desire. Therefore, the system is motivated by the need for PAD (Profit, Adoration and Distinction), rather than a spiritual order.

The Proof of PAD - 2

In the previous article, we demonstrated conclusively how ISKCON's guru system does not owe its existence to any spiritual reason, and, therefore, exists only to fulfill the material desires of its participants. This is further demonstrated by the absurd lengths to which the GBC are willing to go in order to preserve the guru system at all costs. The diagram below illustrates the insane philosophy which the GBC have had to propose in order to prop up their guru system:



On the left-hand side is what the GBC claims to be a legitimate characteristic of their guru system. As we have seen in the cases of some of their gurus such as **Prabhaviṣṇu** and **Umāpati** (then) Swamis, the GBC admits that they were deviating sexually both during the time they gave initiations and after they gave the initiations (please see GBC Executive Committee statements, 13/1/12, 2/2/12, and GBC Statements from GBC meetings, 2010 and 28/2/11). Yet, the GBC insists the disciples who were created by such initiations are bona fide. This may be contrasted with what the GBC claims will happen if one takes initiation from Śrīla Prabhupāda via the *ṛtvik* system which he established on July 9th, 1977, which is shown on the right-hand side of the diagram above. Here, a person is initiated by, and only takes shelter of, Śrīla Prabhupāda. Yet, the GBC claims that any disciples created by such a system are deviants (please see GBC resolution 303, 1999). Therefore, the GBC are proposing the absurd proposition that deviant initiations are bona fide, while bona fide initiations from Śrīla Prabhupāda are deviant!

Conclusion

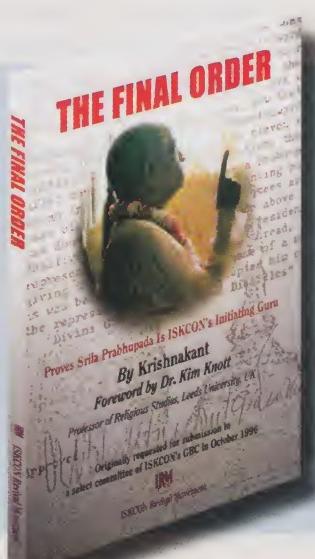
That the GBC are forced to resort to such insanity is further evidence that the guru system exists for no reason other than to fulfil PAD (Profit, Adoration and Distinction) desires of its participants.

Over the previous 2 pages, the admissions of those who have created the guru hoax in ISKCON have been used to demonstrate that the system has no functional or sane basis. This lack of any legitimate reason for the system, combined with the crazy lengths the GBC have had to go to justify it, underline how ISKCON's guru system does not exist to fulfill any spiritual purpose, but rather only to give opportunities for PAD.

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